MEMPHIS APPEAL

GALLAWAY & KEATING.

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REMPHIS APPEAL

THURSDAY : : MARCH. 22, 1877

THE NEW PARTY TALK.

The political grave-diggers are preparing to bury the Democratic party again. Every few years they consign it to the friendly earth, pat the dirt down smoothly over its little grave, and then deliver lugubrious orations over the mutability of political grandeur and the transitory existence of parties. During the war, when the Democrats dared to suggest that there was such a thing as a constitution, and endeavored to mitigate the horrors of civil war, the Radical fanatics, drunk with blood and rioting in ill-gotter gain, flattered themselves into the belief that the Democratic party was dead beyond resurrection, and in the name of liberty all sorts of crimes were perpetrated. But the Democratic party maintained its organization. When darkness and gloom and despair overshadowed them, the Democrats advocated peace, and opposed the policy of persecuting and plundering the south. In almost every election they were defeated, and the political sextons were on hand ready to consign the Democracy to the same old grave. But it seems the Democratic party has the number of lives ascribed to the cat. When,

years ago, Grant was first elected to the Presidency by such an overwhelming majority, the defunct Democracy was made a prolific theme of ridicule for its chronic haters, who had so often buried it out of sight forever. When in 1872 the Democrats committed the great blunder of permitting the Greeley spiders to decoy them into their and increase our knowledge of geography and of the natural productions of other countries. retty parlor, it did look as if the irrepres ble Democracy had committed suicide. The old Democrats looked from the field of rout and defeat upon the gloomiest prospect that ever darkened their vision. There seemed to be no refuge from the storm, and as the stars shone down upon the horrible night of disaster the men who had so often buried the Democracy shouldered their pick-axes and spades, and commenced burying again the dead as one of Glydon's Egyptian mummies. But the rebellious, perturbed, unquiet spirit of Democracy scratched out of its grave invested with new life. It raised its standard, and the people flocked to its support. A tidal wave swept over the country, and the dead Democracy was everywhere triumphant. Revolutions take no steps backward, and the tidal wave which deluged Radicalism in 1874, wafted Samuel J. Tilden into the Presidency on the seventh of November, 1876. But now, because Mr. Tilden was swindled out of the Presidency by a conspiracy, which will add to the infamy of Radicalism, the grave-diggers are preparing to go through the usual farce of burying the Democratic party after defeat. They will find that the Democratic party will be irresistible in future elections. Hayes, with all his efforts to make larceny respectable, cannot win the southern Democracy from their allegiance to the men and the party that stood by them and pleaded for their rights while Hayes and the Radical party were oppressing and plundering them. The new President stole the Presidency from Tilden, and now he hopes to appease popular indignation by adding to the theft in stealing Tilden's platform. Such knavery will not induce the southern people to embrace the Radical party, grown gray in tres-

passes and sin. A grand sweeping victory awaits the Democratic party, which is now being again buried by its ancient enemies, for the country is still honest and will repudiate the fraud by which the Republicans have established their usurpation. It is impossible for the south to tolerate Republicanism, which was conceived in hatred, born in iniquity and prospered on the spoilation of a ruined and defenseless people. For sixteen long years of suffering Hayes and his party, like vampires, have been sucking out the lifeblood of the southern people. Between them and such characters as Hayes there is a deadly feud. The mission of Democracy is to exterminate Radicalism, which has been driven from the borders of nearly every southern State without the aid of Hayes, and contrary to his wishes, and he cannot, at this late day, make friends of a people he has so long wronged by performing what he tells us is his constitutional duty. The only hope of the Radicals and the carpetbaggers who

NOT DEAD YET!

have been exterminated in the south, is in a

new party. The Democrats are satisfied with

the party which has delivered the people

from the rule of knaves, and do not propose

to strike hands with a new organization hav-

ing for its object the restoration of the old

The astonishing persistence with which error, though clearly and repeatedly demonstrated to be false, continues to retain its hold, has often been proved. Among the popular errors not yet exploded from our own part of the country, is one that teaches that it is good policy for the south to restrict the growth of cotton, because the smaller the crop the higher the price. The mistake involved in the proposition asserted has again and again been pointed out, yet the blunder is "not dead yet." So far from it that we handwriting-a communication from a Mississippi correspondent, in which the writer whole country will be ruined. Make everysubsist upon. If we continue the present system the next crop will not realize us eight cents." We have too much desire for the prosperity of the farmers to urge them to a course of policy which would profit their rivals and injure which would profit their rivals and injure themselves. With our correspondent we recommend the agriculturalist to raise all that is within his power, to produce for the supply of the wants of man and beast about the farm. This is the first thing to attend to, and those who man and beast about the sand those who make it second will eventually have to give way to those who know it to be a course of policy which are our policy which are our policy of the wants of man and beast about the farm. This is the first thing to attend to, and those who make it second will eventually have to give way to those who make it second will eventually have to give way to those who make it second will eventually as numerous at least.

In the anguish of his soul the Jew ran to the governor, who communicated this remarkable to hold property or to pursue a trade. In many instances they for hold property or to pursue a trade. In many instances they for he had the controversy, condemned the eart not held property or to pursue a trade. In many instances they for head are very hurfful to the luman mind, and are inquestion of the real and server has all that the entroy of the wants of man and beast about the such an agreement, and they were only into his to held property or to pursue a trade. In many instances they for he had are very hurfful to the luman mind, and are inquestion of the real and saves them from errors and fictions which are very hurfful to the human mind, and are inquestion of the real and servers and indistrict to hold property or to pursue a trade. In many instances they he holds are to hold property or to pursue a trade. In many instances they bear of holds are of the body, and the latter, taking the men to the controversy, condemned the agricultant or had a provided the Jew from the right to hold property or to pursue a trade. In the logic in he controversy, condemned to hold property or to pursue a trade. In the logic in he controversy and fe to urge them to a course of policy

the first requisite, and who "govern themelves accordingly," When the necessaries are provided for, then let every plant of cotton that there is force on the farm to win from the soil, be grown and its yield sent to market in the best possible condition. Our correspondent's request implies that the less coton we raise the better we shall be off, in which case it might be urged that we should be still better off if we raised none at all. pect the correctness of his ideas upon short crops. Very short crops were grown dur-

asked for—our correspondent fails to point the cities in the horizon, the phanton ships crop, and in consequence cotton would probably be twenty centy a pound next fall—

without which everything most petrily, the anger and the appearsement; this all in one; this monstrosity in the immensely manifold for him to grow twice as much as usual, and make as much money in one year as it would unfathomable - all this can be when nobody sees the matter in that light, it may be possible to grow half crops, but until the latest and most lofty eulogium to the intellectual excellence of man—all this can be united in one mind; and then such a mind is called they do so we despair of any power of urging genius, and this genius is like an oceanclass to commence the practice. If these difficulties could be overcome and these objections removed the half-crop system would still be the worst possible policy the grower dish in the mouth of all who, contrary to the of cotton could pursue. It is possible our influence of refined education and civilization, find rawness even of manners toward others, orrespondent may keep a store in the very were henceforth to refuse to sell more than expect everything in the line of love and charity, but no pound of flesh cut and weighed one-half the groceries he had hitherto sold, does he suppose that would double the price of groceries there? Would anybody be benefited by his act of self-denial, except the keepers of the other grocery stores in the place? Those trademen's custom, and, consequently, profits would be increased, but this was not what our correspondent reduced his sales for. It was his own advantage, can love the blessings of this earth, and run after perishable treasures and not the advantage of the rival stores over not the advantage of the rival stores over the way, that he intended to further. Should of charity and benevolence, who abhor "Shy the cotton States henceforth grow only half lock," the typical Jew, they would never take crops, their rivals in India and Egypt would more than four per cent. interest on loaned increase their growth in proportion, and in a money; they would never collect any taxe from a poor widow—only a "Shylock" can de few years the United States would under- such a horrible thing, and "Shylock," stand, if they never did before, that money is to be made not by growing half crops, but by so extending the cultivation of cotton and improving its quality that no country in the world shall be able to supply the world's demand, both in quantity and qualiworld's demand, both in quantity and quality, as the southern American States can do. Our true policy is not to stint our supply, but to extend it till we stand the monopolizers of the world's cotton market. Our interest lies not in contracting our business operations, but in increasing them. Our dignity consists not in doing a little cotton growing, but a vast amount of it. Our prosperity is to be secured not by leaving other nations to in astonisment, that, after all, the Jew seeme supply half the world's demand, but by not to have a tail or horns like the devil

UNDER CARPETBAG RULE.

Why the City of Montgomery is Ad-

justing its Outstanding Claims. sioners appointed by the city of Montgomery, Alabama, to adjust all claims outstanding against the city, is now in New York. The bonds in which New Yorkers are principally interested amount to \$500,000, and were issued in aid of the South and North Alabuild shops worth \$100,000 at Montgomery, build shops worth \$100,000 at alongomery, but failed to do so. There have been several defaults in the payment of interest, and the commissioners now make the following offer to holders of these bonds: "The past-due Shakespeare to Andrew Halliday, reprecoupons to July, 1877, amounting in all to \$100,000, to be funded. Holders of the bonds to receive twenty-five per cent. of the amount due in stock of the South and North Alabama railroad company, and the balance, seventy-five per cent in new thirty-year bonds dated.

Samtespeare to Andrew Hainday, represented to receive the Jew as a living type of greed and avarice. Essayists from Charles Lamb to George Augustus Sala held up the Jew to hatred, obloquy, to ridicule. Novelists from Thackeray down to "Ouida" described the Jew ive per cent. in new thirty-year bonds, dated mary 1, 1877, with interest for the next five years, four per cent., and for the remaining wenty years, five per cent." Holders of \$200,000 of the bonds have already assented to the proposition. Mr. Bragg says that since the bonds were issued, carpetbag rule, which prevailed until recently, has reduced the real estate assessment of Montgomery from \$7,-000,000 to \$4,000,000, while that on personal property has fallen from \$4,000,000 to \$2,000,000. Throughout the State there is a great scarcity of money, and sales of propery even at a sacrifice are almost impossible.

Representative Thompson, who defeated Butler in 1874 and who caused much surprise by joining the filibusters during the electoral excitement, has written a letter to his constituents, in which he says: "I am greatly surprised to find that many Republicans who supported me supposed I would either aid or wink at a fraud if it were apparently to further the interests of their party. I never said one word from which they had the right to nfer that I would do otherwise than what I believed to be right. Had Hayes been in filden's position as to the vote, I should have tood by him and those who voted for him ward as a trainer of young thieves, as a buyer just as cheerfully as I do now by the people who elected Tilden. Were I to go against the people I should deserve all the Republians say about me; but I stand by the people, and if they had done so, there would not be at the opening of the second century of our national existence, of an usurper installed in power through acknowledged fraud. We now admit that we have not power to mainain honesty in our elections; that when it is made clear that an usurper is likely to be inaugurated as President, the people are bound submit to it and aid in its consummation. I will not subscribe to such a monstrous doc-

The "Review of the Administration of resident Grant," in the current number of the International Review, has excited very great interest throughout the country. It appeared before the late administration had nded, but it is so entirely in harmony with the purposes and policy of President Hayes that it might be supposed to have influenced im somewhat in his views on southern ques-ions, and in his choice of cabinet advisers. he article has been variously praised and ondemned according to the partisan feelings f reviewers, but it is by common consent ae of the most readable and timely contrictions to cotemporary periodical literature The author's name is not given with the artile, and the writing of it has been variously attributed to Charles Francis Adams, jr., of Boston; Parke Goodwin, of New York, and Horace White, of Chicago. Whichever of these three, or whoever he be, according to he New York Tribune, "the author may be cognized as a master of political anatomy, and of experience and knowledge in the use of the dissecting knife."

The fact that the ruin of a railway comany extends much farther than to the ownrs of its stock and bonds is illustrated in istressing manner in the case of the ill-fated Central of New Jersey, whose employes, to the number of many thousands, have for months been working without pay, and are is "not dead yet." So far from it that we now, most of them, reduced to actual and have just received—in good style and good grinding want. It is bad enough to have wages cut down so that the average pay of a laborer does not exceed twenty-two dollars per month, and that of mechanics is only says: "From now until planting-time urge | thirty-five dollars, instead of sixty to seventyfive dollars: but when even this pittance canduce the farmers to plant less cotton—reduce the crop from one-third to one-half—or the longer, the case becomes desperate. In thing at home necessary for man and beast to six thousand men-more than a third of the entire population-are employed by this company, and its bankruptcy has blasted the prospects of the entire place.-Railway Age.

EVERY traveler has this new principle, Dr. J. H. M'Lean's cough and lung healing glo-

"SHYLOCK."

Full and Complete Report of the Lecture by Rev. Max Samfled, delivered at the Bethel, on Monday night last. LADIES AND GENTLEMEN-A French pos said: Some men are oceans-and, in fact, The waves, the ebb and flood, the fearful to and fro, the roaring of all the winds, the be still better off if we raised none at all.
Our correspondent would, no doubt, deny this, but in doing so he should learn to suswonderful rising of the stars, the fearful moaning and raging, the rocks and the wrecks, the human thunderings mixing with ing the war, but the country was the heavenly ones; then the gracefulness and not benefited by the deficiency. We feel another difficulty about giving the advice asked for—our correspondent fails to point another difficulty about giving the advice asked for—our correspondent fails to point the midst of raging elements, the magnificent seaports, the smoke from the ground, embryo from which the Merchant of Venice find favor in the eyes of a christian audience; out who are to be the short-crop growers. and the sea serpents, the deep blue of the Suppose he himself should find that farmers were generally about to grow only half a without which makes the world healthy—the salt without which everything must petrify, the would be not think this to be just the year | monotony, the smooth surface after a revolution, the many hells and para-dises of life, the infinite and the "Shylock" and his metaphorical "pound of flesh." Shakespeare's "Shylock" was born almost three centuries ago, and the pound of suitable to their uncultivated taste. It seems agreeable town he writes from-suppose he to be savory even in places where you would with anti-Jewish knives and scales and served with hands bare of love and charity. For "Shylock" is a Jew, and a money-lender be speare ever had any personal knowledge of Jews. Hence his "Shylock" is certainly not taken from life, and the great bard of side, and the Jews are a stiff-necked and stubborn people, and those who made "Shy lock" the typical Jew these three hundred Avon did, in this instance at least, not adher years are innocent lambs of harmlessness and his own behest: course, is a Jew. But since the Merchant Venice was written, people have approache a little nearer to the Jew, and inspecting his mode of life, and studying his character they have found out that, after all, the Jev were also found, to a great extent, in tho

who did not spell their names with J. E. W. The story has frequently been related of an Israelite who ventured once to travel on busi-ness to one of the southern caties of Spain, where Jews had never lived. Visiting the market-place, he saw himself surrounded by many of the natives, who seemed to make im an object of considerable attention. Af ter having made a close inspection of the stranger, the Spaniards withdrew, muttering taking contract for the entire world's supply The priests and theologians of that country on our own shoulders. The "half crop" had painted such a horrible picture to them of the Jew, that these simple peasants in their imagination identified him with the ware, with surprise, that the Jews were no orn with some special moral or mental de formity; that they had not been branded be nature, so that they should be shunned of persecuted by mankind. Until lately, all the knowledge possessed by nine-tenths of the civilized world concerning the Jews was ob-He was a Judas, eager to sell his

tained at second-hand, either from books of from hearsay. The Jew was a dog with a bad name. bad name. He was a Judas, eager to sell his Master for thirty pieces of silver; a "Shylock," bent on having his pound of flesh, and thirsting for a christian's blood; a "Fagin," delighting in teaching theft and fostering crime. So it was generally asserted, and so it was still more generally believed. Literary men, possessed of genius, with but rare and honorable exceptions spread error instead of as a wretched usurer, a grasping money-lender, a vulgar upstart, a contemptible snob. Theater-goers may weep or laugh, but those who are acquainted with real life are aware that the disreputable old Israelite whom, for nstance, a more modern dramatist, like Hal liday, brings on the stage, who wears a long beard, who is willing to undertake any dirty work for money, and who is continually say-ing, "So help me Mosheh," is about as true to nature as the French dancing-master who skips with his fiddle and lives on frogs; or as

the sailor whose existence is divided between love-making and dancing the hornpipe, who hitches up his trousers, and whose stockphrases are, "Shiver my timbers," and "Bless your purty eyes, my lady." Generally speaking, very little ingenuity and originality was spent by the vast majority of dramatists or novelists in portraying the character of a Jew. He is always east in the same mould; he represents one type of creation, and that one the lowest. He appears on the scene under different names and in different garbs, but he is still the same figure; we know before hand which way the strings are about to be pulled, and how he is going to speak. He may come forof stolen goods, as a lawyer, or as a moneylender; it matters not, he is a Jew—that is, a man with no other thought than money, with out a sense of honor, and without a soul to save. The noble example of Sir Walter Scott

the shameful spectacle presented to the world, finds but few parallels in the productions of other writers, who selected some of the worst qualities found among a few of the worst of ews, and hold them out as types of a nation. Thackeray, the greatest satirist of the age, and a man much respected in private life, seldom had a kindly word for the Hebrew race; he never brought them prominently forward, but when he alluded to them, it was only to administer to them a kick. Charles Dickens, too, gave to the world the villainies of "Fagin," although heafterward made the amende honorable in the virtues of a "Riah." Ladies and gentlemen, it is evident that these literary misrepresentations of the Jew by more modern English poets, dramatists and novelists are, in a great measure, due to the example set by Shakespeare in the creation of "Shylock." Shakespeare was a genius: it is generally believed that as a writer of fiction no man ever

approached him in the creative powers of the mind, and no one ever had at once such power of conception and language, and such variety of imagination; he became the ideal of every English writer after him. His dramas were looked upon as models worthy of imitation, and thus we find the writers of great booty and obtained a heap of gold fiction in England, at a later period, reproducing the delineations of Jewish character to a Jewish merchant, Simono Cenede by as they found it portrayed by Shakespeare in his Merchant of Venice. The genius of Spanish, French, Italian, and German poets and disputed the truth of the report in the most dramatists is almost entirely free from these determined manner, and in the warmth of confined and narrow views, simply because the luminaries on their horizon of thought, like Cervantes and Calderon, in Spain; Racine, Moliere and Voltairie, in France; Maffey and Metastasio, in Italy, and Schiller, Goethe and Lessing, in Germany, were more or less familiar with the true characteristics of the Jeward a christian, to the effect that in case the report should prove untrue then the christian As an ardent and most enthusiastic admirer of Shakespeare, however, I could never believe that malice or personal ill-will against the Jew has prompted him to give such an abnormal and unnatural delineation of the moral status of the Jew.

Sum of one thousand scudi, and, on the other hand, if the news should be confirmed the christian merchant is justified and empowered by the christian merchant is justified and empowered and acts must be within the limits of possibility, and his obsaracter must be sketched by the author and represented by the actor so as to excite the feelings of a more eminent degree than the feelings of a more eminent degree than the feelings of the possibility and his obsaracter must be sketched by the author and represented by the actor so as to excite the feelings of a more eminent degree than the feelings of the possibility and this bas been degree than the feelings of the possibility and this bas been degree than the feelings of the possibility and the possibility and this bas been degree than the feelings of the possibility and the possibility and this bas been degree than the feelings of the possibility and this possibility and the possibili nim to give such an abnormal and unnatural delineation of the moral status of the Jew. Hease him. The truth of the report containing a special analysis of the play called the Merchant of Venice, in defining before many days had elapsed, established on clared as a truism by the greatest poets and discuss the feelings of terror and pity in a more miner the greatest the feelings of the duties of the play cerning Sir Francis Drake's achievement was, called the Merchant of Venice, in defining before many days had elapsed, established on clared as a truism by the greatest poets and design the second of the moral status of the second of the second of the contempt and the second of the s called the Merchant of Venice, in defining the true merits and demerits of the character of "Shylock," without sophistry and partiality, we will find our assertion to be confirmed. It may be a difficult task to pass criticism upon the literary productions of a powerful wind like Shekaspeare's but our assertion on the christian merchant insisted upon the fulfill-ment of his bond. In vain did constitution of the christian merchant insisted upon the fulfill-ment of his bond. In vain did constitution of such characters. Many passages in the Merchant of Venice testify to that which he interactions of a powerful wind like Shekaspeare's but our assertion to be confirmed. mind like Shakespeare's, but our age has taken out a special license for such purposes; our age is certainly an age of criticism, and there is not a single branch within the entire sphere of the science of the mind which has not been subjected to a rigid rational investigation. The anguish of his soul the Jew ran to the control of the science of the mind which has not been subjected to a rigid rational investigation. The many Jews selected such business as their avocation. Persecution changed them from farmers into brokers and money-lender, and he had already chosen the part of the body from which to take the pound of flesh. In the anguish of his soul the Jew ran to the tolerant laws excluded the Jew from the right

ever adhere with precision to these sugges- to change the roles. Would Shakespeare

dice against the Jew, which was quite strong in the minds of the English people at that time. Bigated prejudice was the cradle in which Shakespeare's "Shylock" was born. Shakespeare heard of it as a boy; Shakespeare heard of it in English books when he grew into manhood; perhaps he saw that prejudice as a favorite dish, even at his father's house. This, however, would, perhaps, not have made a deep impression upon Shakespeare, nor, in itself, have given an impulse to a dramatic composition, in which a date affixed to the hallad to establish the opportunities to study the real character of the Jew, because Shakespeare was born in 1564 and died in 1616, while the Jews were finally banished from England already in 1290, and did not return until the necessities of Charles II and his courtiers quietly action of Charles II and his courtiers quietly action much the science of psychology, and can certainly not be classed among the features of Shakespeare's "Shylock." It would be taxing your patience too much credulity, annihilates too much the science of psychology, and can certainly not be classed among the features of "Shylock" that are true to nature. An excession of Charles II and his courtiers quietly action much the science of psychology, and can certainly not be classed among the features of "Shylock" that are true to nature. An excession of Charles II and his courtiers quietly action much the science of psychology, and can certainly not be classed among the features of "Shylock" that are true to nature. An excession of Charles II and his courtiers quietly action much the science of psychology, and can certainly not be classed among the features of "Shylock" that are true to nature. An excession of Charles II and his courtiers quietly action much the science of psychology, and can certainly not be classed among the features of "Shylock" that are true to nature. An excession of the best much the science of psychology, and can certainly not be classed among the features of the best much the science of psychology, and can certainly not be classed among the court of the best much the science of psychology, and can certainly not be classed among the features of the best much the science of psychology, and can certainly not be classed among the court of the best much the science of psychology, and can certainly not be classed among the features of the best much the science of psychology. of Charles II and his courtiers quietly accomplished that change, which Cromwell
had not dared, openly, to venture. This return of the Jews to England happened about
forty years after the death of Shakespeare,
hence there is no probability that Shake-

To hold, as 'twere The mirror up to nature; Fo show virtue her own feature,

Scorn her own image, And the very age and body of the time his form and presence." The prejudice of his time, and not his own aversion to the Jews, caused the great distortion of human feeling and charity is it is displayed in "Shylock." Shakespeare could neither hate nor love the Jew from his own experience, because he never met a repsenta ive of that race face to face. it natural, however, to suppose that th English people since the expulsion of the Jews from Great Britain described the He new's native depravity in the darkest colors ecause they had to assign a reason why they d persecuted the Jews with such malice and why they had expelled them from the country with such relentless cruelty. They could not tell their children, who were no eve-witnesses to these inhuman scenes that the true motive was their own religious bigotry. Intolerant people carnot afford to make such a statement; they nvariably endeavor to justify their conduct y throwing all blame on those whom they id injustice, and shelter themselves behind ne plea that such persons did infinite harm o society; were a curse to the country; a nui ance in the midst of a civilized community caricature on human dignity. sertions vanish like smoke, without leaving even the resemblance of truth, if persons nquiry and impartial investigation are made to bear upon them; but Shakespeare was, by

'None speak false, when there is none to hear.' Marlowe, a cotemporary of Shakespear ad certainly no religious bigotry to hem i his genius by a hedge of personal prejudic against the Jew, because he was a pronounced infidel; and yet his Jew of Malla was writted in the same spirit of intolerance. His is even a coarser type of the Israelite, because The Jew of Malia lacks the depth of emotion and the grandeur of passion with which "Shy lock" is endowed, and is wanting altogethe he gracefulness and beauty of style which nly a Shakespeare knew how to produce ion to the fact that England, at the time of hakespeare's activity, was a repository o narrow and confined ideas about Jews and idaism; a favorite spot for prejudices and conceptions concerning Jewish character. At a later period the Puritans were not treat-ed any better than the Jews, and in order to nide the real motives of the persecution and expulsion of noble men like Roger Williams the channels of English literature were filled with descriptions of how wicked these men were, how immoral and godless they had been, and how just the punishment was which their enemies had inflicted upon them. f one reads that kind of literature of those lays, he is almost persuaded to believe that secution and expulsion was too kind a proeeding against these Jews and Puritans hat to be just and consistent they should have been skinned alive. The heroic conduct of the Jews during the massacres at York and their suff-ings at the time of their ex pusion were certainly known to Shakespeare, and would have moved him to admiration and pity had not the popular hatred and the wilful perversion of truth in the delineation of ewish character mpped these proclivities in he bud. For Shakespeare, as great a genius s he was, could not, in the creation of his amas, rise much above the popular beliefs and public opinions of the people, if he wished his plays to occupy a place on the stage during his lifetime—if he did not deire to let the population of cities hiss at the rst representation of his character. Almost ery genius, with the exception of speculave philosophers, perhaps, sacrificed some of is own conceptions and ideas to the concepions and ideas of the people, in order to se-ure publicity and favorable acceptance to his face, in the features visible in "Shylock's" words and actions, if we take into consideration the popular prejudice against the Jew in England, existing prior to and coeval with Shakespeare's life; and every stu-dent of Shakespeare's works will confirmed occurrence, which was related by the Italian

This fact stares us in the confirmed in the manner he utilized a histories historian, Gregoria Letti, and made it the source to his plot in the Merchant of Venice, although, in order to give it the necessary dramatic effect, he reversed the nature of the characters. The following is the account of he true story of "Shylock," as given in the work of the Italian historian, who wrote the biography of Pope Sixtus V, prior to Shake-speare's version of "Shyleck," which drama was first printed in the year 1600, and is first pentioned by Meres in 1598; Pope Sixtus, then he ascended the pontifical chair, found Rome in a very demoralized condition, and mmediately commenced to mete out exact and swift punishment to every offender. Nothing could move him from a decision once made, or persuade him to waive the strictest (thus twenty years before the Merchant of Venice was written) Paul Mario Sechi, a reinformation that Admiral Francis Drake had conquered St. Domingo, and had secured a posterity to form the type of a Jew was more calculated to redeem him from prejudice than to the Jewish merchant, Simono Cenede, the to give birth to additional misrepresentation. Sum of one thousand scudi, and, on the other somification of the evil and bad in a drama,

tinct emotions of the humber, yet it is well known by every store of Shakespeare had in mind this event, which had but recently taken place, and which is so closely connected with an event of significant their empty treasury, and expel them. He would never borrow a ready-made plot, because his inventive genius was fruitful enough to furnish the supply; but he preplayed so prominent a part. There was conhouses and magazines, and thus enough to furnish the supply; but he preferred to find the suggestion to his plot in the history and literature of the past. Dramas like Henry III, Henry IV, Henry VIII, Romeo and Juliet, Richard III, Romeo and Juliet, King Lear, Julius Casar, and many others, establish the truth of this theory beyond a reasonable doubt. Hence Shakespeare did not form his characters altogether in the important of the supply; but he preferred to find the suggestion to his plot in the stant communication between England and Rome at that time, and such a remarkable occurrence could not have escaped the notice of the English people, even if it would not have been transmitted to Shakespeare through the book of Gregorio Letti, which contained the story in all its details. It needs no puriticular literature for the past. Dramas like Henry III. Henry IV. Henry VIII. Henr

emanated was undoubtedly the popular preju-lice against the Jew, which was quite strong one reads the drama of "Shylock" by the

not have made a deep impression upon Shakespeare, nor, in itself, have given an impulse to a dramatic composition, in which a mythical Jew is made the prominent feature, if he would have only been permitted to see a live Jew; if he could have had the opportunity to converse with Israelites, to deal with them, to live with them in one city, under the details portaved in the Merchant of the Mercha me roof; but Shakespeare never had these the details portrayed in the Merchant of requires too much credulity, annihilates to

[Showing the cruelty of Gernutus, a Jew, who lending to a merchant a hundred crowns, would have a pound of his flesh, because he could not pay

[To the Tune of "Black and Yellow."] In Venice town not long ago
A cruel Jew did dwell.
Which lived all on usurle,
As Italian writers tell.

Gernutus called was the Jew.
Which never thought to die.
Nor ever yet did any good
To them in streets that lie. Within that city dwelt that time A merchant of great fame, Who, being distressed in his need, Unto Gernutus came:

For twelve month and a day;
To lend to him a hundred crowns,
And he for it would pay.

The Jew speaks: And this shall be the forfeiture— Of your own flesh a pound; If you agree, you make the bond, And here is a hundred crowns.

All the stanzas following are similar hose, and strictly an imitation to the hakspearean text, and in the second part of he ballad we find the same relationship, as, for instance, when the scene before th "Judge" is described thus:

Some offered for his hundred crowns Five hundred for to pay; And some a thousand, two or three, Yet still he did densy.

And at the last ten thousand crowns They offered, him to save. Genutus said: I will no gold; My forfeit I will have.

. It grieved all the companie This cruelty to see, or neither friend nor foe could help But he must spoiled be.

The bloody Jew now ready is,
With whetted blade in hand,
To sproyle the blood of innocent
By forfelt of his bond.

And as he was about to strike In him the deadly blow, Stay (quoth the judge) the cruelty I charge thee to do so.

Sith needs thou wilt thy forfeit have, Which is of flesh a pound; See that thou shed no drop of blood, Nor yet the man confound.

For if thou take either more or less To the value of a mite, Thou shalt be hanged presently, As is both law and right.

Thus is found in the whole ballad a repr duction of all the circumstances in Shake-speare's drama, clothed in almost the same phraseology as the original. It is a surprise to the partial investigator that Mr. Wharton makes an attempt to establish for this allad a priority to the Merchant of Venice n this way: "Our ballad," says he, "has the air of a narrative, written before Shakespeare's play; I mean, that if it had been written after the play it would have been much more full and circumstantial. At present it has too much the nakedness of nor can we discover the "nakedness of ar original" in that old English poem; it is as sull and circumstantial as any copy of Shake-speare's "Shylock" can be made. Mr. Whar-ton's hypothesis stands also unsupported by any record of time. There is no date affixed

to his ballad, which increases the difficulty

to maintain the claims of priority. In dis-missing, therefore, his speculation upon the "origin" of "Shylock" as an error, we have established better claims for the original story as told by Gregorio Letti, because the date is affixed to his writings. It seems that Shake-speare in the construction of the whole drama onsulted Italian writers to furnish him with the material for the plot of the play, be-cause the trial of the three caskets, which is to serve as a test who of "Portia's" lovers should become her husband is found in one of the ancient stories of the Gesta Romanorum, a manuscript written in the time of Henry VI, and of which an Englishman, Mr. Douce, has made extracts, and which show to prove that th same text was employed in the marriage of the son of Anselmus, "Emperor of Rome," and the daughter of the King of Apulia. The caskets are of the same material, and the inscriptions are almost the same as those of Portia's. The ancient story is only at vari ance with the more modern play in regard to the application of the test; in the Italian made them so. The genius of humanity restory the lady has to choose among the casjoice that it has not come to that-that no kets to win a husband; in the Merchant of Venice "Bassanio" has to make the choice to real "Shylock" was ever known.

win a wife. The close similarity of the in scriptions does almost conclusively prove that the great English dramatist had knowledge of the story; if this be true, one would have another example of Shakespeare's habits to change the individuality and role of his characters, in order to shape them in conformity to his ideas and to the public opinions of his age. This concludes our test, to exhibit and illustrate the motives which prompted the illutrious genius of Shakespeare to make "Shy lock" not merely a money-lender without national or religious title, but to make him a Jew. It has been shown what influences emanated from the religious bigotry and prejudice of the English people against the

Jews to bear upon Shakespeare's mind and mode of thinking. A reasonable analysis has been made to discover where the source of the plot could be found which more satisfactorily than any other could have furnished the grea author of historical dramas with a profound characters as delineated in the Merchant of Venice. Having done all this, it is now per haps instructive to hold a brief review over the motives, sentiments and actions as they are exhibited in the character of "Shylock," and to determine how far Shakespeare has succeeded to endow his characters-"Not without art, but yet to Nature true," Aristotle, in his treatises on Rhetoric and

their empty trensury, and expel them from home and country. Ducats and jewels, howhouses and magazines, and thus the sad ex

I hate him, for he is a christian:
But more, for that, in low simplicity
He lends out money gratis, and brings down
The rate of usance here with us in Venice.
I will feed him fat the ancient grudge I bear him.
He hates our sacred nation; and he rails,
Even there where merchants most do congregate,
On me, my bargains, and my well-won thrift,
Which he calls interest. Cursed be my tribe
If I forgive him.

The feeling of revenge as it is portrayed here is no misconception of human character as it is in "Shylock," the Jew; it is a peryou the whole poem, for it has no less than as too great an anomaly. Shakespeare enforty stanzas, but in order to enable you to dows his "Shylock" with a voracious appejudge for yourselves whether this poetical production does resemble a finished copy or a enough to wait for the moment near at har rough original, we will select some of the most striking passages:

A NEW SONG.

**Control of the plan when he will throw away ten thousand du cats to get a bite of "Antonio." If "Shylock would not have been introduced in the plan when he will throw away ten thousand du cats to get a bite of "Antonio." If "Shylock would not have been introduced in the plan when he will throw away ten thousand du cats to get a bite of "Antonio." If "Shylock would not have been introduced in the plan when he will throw away ten thousand du cats to get a bite of "Antonio." If "Shylock would not have been introduced in the plan when he will throw away ten thousand du cats to get a bite of "Antonio." If "Shylock would not have been introduced in the plan when he will throw away ten thousand du cats to get a bite of "Antonio." If "Shylock would not have been introduced in the plan when he will throw away ten thousand du cats to get a bite of "Antonio." If "Shylock would not have been introduced in the plan when he will throw away ten thousand du cats to get a bite of "Antonio." If "Shylock would not have been introduced in the plan when he will throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will be a better the plan when he will be a be a better throw away ten thousand du cats to get a bite of "Antonio" in the plan when he will be a better throw away ten thousand du cats to get a better throw away ten throw away ten throw awa as a Jew, we might have had room for sur-mise and speculation; we might have beheld n him a man-eating savage in disguise, who in him a man-eating savage in disguise, who has been raised on human flesh—ora member of the Spanish inquisition, who, by chance, had emigrated from Spain to Venice, and who could not afford to renounce the pleasure of indulging once again in the favorite sport of his benevolent fraternity; but "Shylock" is a Jew, and, as a Jew, he is put on the stage with a long rose red ages and

the stage, with a long nose, red eyes and curly hair. This unnatural thirst after blood, however, is unjewish, because the Jew, as an ndividual, and the Jews, as a race, are for bidden to use blood in any shape or form From time immemorial their nature and contitution was made to loathe the very sight o blood, and to eat it was considered almost a criminal offense. There is a multifude of laws found in the ancient and more modern law-books of the Israelites to provide ways and means to extract as much blood as po ble from animal food, in order that the bru-talizing effects of eating blood be not visible in the life of a Jew. But how should Shakepeare have known these facts? He seems not to have been acquainted even with the morancient law, given to the Noachides already and which prohibits to cut a piece of fless from the body of an animal while there is yet life in it. This prohibition was consider ed a fundamental law of humanity, and was considered so important as to precede the law-giving on Mount Sinai; yet Shakespeare calls "Shylock" a Jew, who goes to the synagogue-who has intercourse with his co-relig ionists. They would have excommunicated him from the synagogue; his co-religionists would have done unto him like "Antonio;" they would have spat upon his Jewish ga-

thirst after human blood, a desire to cut out a piece of flesh from a living man; nay, the would have done all this to him, the Jew, i he would have done less than that—if h would have cut an ounce of flesh from a liv ing donkey. The aversion and disgust which was thus taught to the Jewish race became so much intensified that, in connection with the other laws and ethics of the bible an the [talmud, it exercised the greatest influence upon the Jewish race. It made them law-abiding citizens, with a horror against bloodshed, and an aversion to do bodily herm to any one. It is known by this time that even against their persecutors they did not raise their hand, and never thought of retaliating the injuries inflicted upon them. It is recorded in the history of these persecutions that in many instances the victim of religious intolerance could have killed the assassin ere he dealt the mortal blow, but they preferred to die without the stain of human their soul, though it be in self-defense. At the massacre of the Jews at York previous to their expulsion from England, their spiritual adviser arose and advised them to deliver hemselves to the flames; "for," said he.

meeting your adversaries you will, in self-defense, slay some of them without a chance of saving your lives; you bet-ter resign yourselves to die at "an original." How Mr. Wharton could make such a bold assertion after an impartial investigation we are at a loss to understand; ben the mob entered the fort after the conagration there were barlly thee persons ound whom they could put to the swo. Hence "Shylock" cannot be taken as the type of a Jew, and Shakespeare, as we have shown, created him in the image and like
JOSHUA BROWN. ness of popular prejudices and erroneous conceptions. "Shylock" is not a typical Jew. if we believe him in possession of his mental faculties, and under the influences of a Jev.'s education. But the Merchant of Venice is a creation of Shakespeare with all the elezance of diction and beauty of style, "Shylock" must be somebody. If he is n typical Jew, what then is he? Ladies gentlemen, "Shylock" is a Jew; but he madman—a monomaniae! "Shylock" is a madman—a monomaniae! "Shylock" is a mad Jew, if you please. "Shylock" is not the type of the Jew as he was in the past, and is still less the type of a Jew as he is of the present, but "Shylock" is the type of a Jew, as he might have been, if persecution after persecution and exile after exile, if cruelty after cruelty and prejudice after prejudice would have and prejudice after prejudice would have made the moral character of the Jew break away from the foundations of charity, benevence, love and human dignity, to hate every uman being, and to swear revenge to every nan creature; to become tigers in human rm, and then excuse themselves with the terrible statement that their persecutors

> British railway managers seem to have en struck with an idea, in connection with ne project of a channel tunnel between ngland and France, which has alarmed hem. At present they have no trouble in ollowing their cars on the short lines of tacir sland, but they are troubled at the thought that when they begin to send them across to the continent, and off in every direction on the continental system of railways, whose length is three times that of the whole Brit-ish system, they will find it hard to keep the run of them. Very true, but American railway managers are accustomed to scattering their wheels over eighty thousand miles of lines, and their English brethren will have to devise some general system of car-recording, ust as our managers and their accountant are now endeavoring to do. Long before the channel tunnel is completed we hope to se system in operation in the United States which every road will be able to ascertain the whereabouts of any car on any given day The meeting of car-accountants in Indianapolis next month will have the ultimate accou ishment of this grand result in view.—Rail

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